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THE REVIEW.

By ARTHUR PREUSS.

Published Weekly at \$3.00 a Year.
(Foreign \$2.50) Payable in Advance.

Entered at the Post Office at St. Louis, Mo.,
as second class matter, in August, 1896.

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TABLE OF CONTENTS.

Page.	
377 (1)	Outcrops of "Americanism." — Studying Vice. (Arthur Preuss.) The Excellence of Mental Prayer. Neo-Pelagianism. (J. S., O. S. B.)
378 (2)	Substitutes for the Saloon: Pleasure Clubs and Church Societies. (Prof. Royal L. Melendy) The Church and Liberal Catholicism.
379 (3)	Open Column:—More About Holy Water. (Walter J. Blakely.) Literature:—The Higher Education of Women. (Susan Tracy Otten.) — Janssen's History. (Arthur Preuss.) — More Love Letters of an English Woman. — Current Literary Notes.
380 (4)	The Catholic Federation Movement: A Catholic Federation as a Means of Uniting the Nationalities and Teaching them Mutual Respect for their Rights. (Arthur Preuss.)
381 (5)	Science and Industry:—The Subliminal, Supra-Normal Self.—Catholic Truth as the Key to the History of Philosophy. (A. P.) Polemics:—Concubinage and the Church. (Rev. Joseph Sittenauer, O. S. B.)
382 (6)	Education: — Theological University Faculties vs. Tridentine Seminaries. (Rev. Dr. Jos. Selinger.) — Archbishop Kain Against Compulsory Education. (A. P.) — The Faribault Plan in the Philippines. (A. P.)
383 (7)	The Question of a Catholic Daily:—Some of the Obstacles. (J. F. M.) — A Letter From an Enthusiast. [Rev. Jos. Tiernan—Arthur Preuss.) Contemporary Record: — All Sorts of Cures.—Where Women Vote.
384 (8)	The Religious World:—Solution of Some "Dubia" Regarding the Jubilee. (A. P.) — Notes. Exchange Comment. (Arthur Preuss.)

OUTCROPS OF "AMERICANISM."

STUDYING VICE.

The *Catholic Citizen* (Feb. 16th) observes that "mere zeal is not sufficient (for "right leadership in the domain of Catholic public opinion"), that "even knowledge and appreciation of Catholic principles, though important, are not entirely sufficient. Added to these there must be the judicial quality...."

We suppose it is "the judicial quality"—surely it is not "knowledge and appreciation of Catholic principles"—which makes the *Citizen* say in another column of the same editorial page:

"Vice is a great system with its laws of cause and effect, rise and fall, supply and demand; to be studied as we study a science and to be understood from a broad survey of all its conditions rather than from its individual manifestations. It must be approached in the scientific spirit—that is, dispassionately, without impulse or sentiment."

What a profoundly Catholic view to take of vice: we must approach it "dispassionately, without impulse or sentiment"! We must not hate but "study" it. We must not combat it in holy anger, but try to understand it, "in the scientific spirit," don'tcher know!!

This is the scientific spirit, according to the *Citizen*:

"The trouble is that what is done to stay vice is done for the sake of individual souls. To snatch a brand from the burning is a greater glory than to enact a good law or enforce a proper sanitary regulation—and yet the law or the sanitary regulation may in the end save by prevention a thousand souls."

That is the true solution—"sanitary regulation"! The salvation of individual, though immortal, souls is an altogether unscientific and antiquated notion.

Unfortunately, "the church bias is so super-sensitive as towards anything having the semblance of social or industrial revolution, that in our charities we jog along in the ruts of barbarian forefathers rather than venture to study modern conditions or apply scientific methods."

We hope the authorities will heed the cry. Get out of "the ruts" of such "barbarians" as Vincent de Paul and let "individual souls" go to the Devil! Study "modern conditions" and make "sanitary regulations" "in the scientific spirit!"

The *Citizen* heads its article from which we have taken the above paragraphs, "Wanted: Better Methods." It is not better methods that we want; it is sound Catholic doctrine, the true spirit of the faith.

Can we wonder that the masses fall an easy prey to liberalistic errors if fed on such pabulum by professedly Catholic editors?

ARTHUR PREUSS.

A new definition of trusts: "A trust is a body of men entirely surrounded by water."

THE EXCELLENCE OF MENTAL PRAYER.

Rev. A. M. Ilg., O. S. F. C., in his "Meditations on the Life, the Teachings, and the Passion of Jesus Christ," illustrates the excellence of mental over merely vocal prayer by this example:

"In reciting the Sorrowful Mysteries of the Rosary merely as a vocal exercise, we keep before our memory the image of the Saviour wearing the crown of thorns, while we repeat the third decade. But if we take the mystery of the crowning as a subject of our mental prayer, we not only keep before our eyes a vivid image of the thorn-crowned Redeemer, but whilst our imagination is occupied with this sorrowful picture, our understanding asks and answers these questions:

"*Quis?* Who is it whom I now contemplate enduring such acute suffering? It is Jesus, my Lord and my God.

"*Quid?* What is He suffering? Unspeakable agony.

"*Ubi?* Where, in what part are His pains? In His sacred head.

"*Quibus auxiliis?* By whom, through whose agency? Through the Jews, whose sick He healed, whose dead He raised.

"*Cur?* Wherefore does He thus suffer? To work out our redemption; to wash away my sins.

"*Quomodo?* How does He suffer? With marvelous patience.

"*Quando?* When did He thus suffer? After He had been maltreated by the soldiers, when He was exhausted by the cruel scourging.

"While the understanding is busy in this manner, the will is constantly employed in acts of compassion, of gratitude, of contrition, in awakening feelings which express themselves in ejaculations, and forming resolutions of a kindred nature. Does not this show you how superior mental prayer is to vocal, how much more is contained in it, how full is the knowledge it imparts of the divine mysteries, how it teaches one to love and admire them? Nor is this all; from mental prayer the soul derives power to practice virtue, to make the truth of faith and morals influential in daily life; a power which perhaps would not have been given had the prayer been merely vocal."

NEO-PELAGIANISM.

St. Paul is the Apostle of redeeming grace. A devout study of his epistles would be our deliverance from most of the errors of the day. He is truly the Apostle of all ages. To each age doubtless he seems to have a special mission. Certainly his mission to ours is very special. The very air we breathe is Pelagian. Our heresies are only novel shapes of an old Pelagianism. The spirit of the world is eminently Pelagian. Hence it comes to pass that wrong theories amongst us are always constructed round a nucleus of Pelagianism; and Pelagianism is just the heresy

Archbishop Kain, under date of Feb. 15th, has issued a circular letter in which he announces that, owing to the widespread prevalence of the gripe and the many serious and even fatal consequences following this insidious disease, all the faithful of St. Louis may this year consider themselves entirely exempt from the obligation of fasting during Lent, though not from the obligation of abstinence, unless on the advice of their physician.

A despatch to the *Globe-Democrat* from Sioux Falls, S. D., dated Feb. 14th, says that Bishop O'Gorman declares officially that the Roman authorities refuse to sanction the work of Father Kroeger, of Epiphany, the much-advertised priest-healer, of whom mention was recently made in this REVIEW, and that he has no right to celebrate Mass in the private chapel his sanitarium.

Prof. Harnack, of Berlin, one of the most noted savants of modern Protestant Germany, according to P. Montagne, O. P., in the *Revue Thomiste* (No. 6), told Dr. Abert, Rector of the University of Wuerzburg: "If I believed in revelation and were a Catholic, I should be a Thomist, for the Thomistic synthesis is the finest explanation of Christian doctrine."

which is least able to breathe in the atmosphere of St. Paul. It is the age of the natural as opposed to the supernatural, of the acquired as opposed to the infused, of the active as opposed to the passive.

Now this exclusive fondness for the natural is on the whole very captivating. It takes with the young, because it saves thought. It does not explain difficulties; but it lessens the number of difficulties to be explained. It takes with the idle; for it dispenses from slowness and research. It takes with the unimaginative, because it withdraws just the very element in religion which teases them. It takes with the worldly, because it subtracts the enthusiasm from piety and the sacrifice from spirituality. It takes with the controversial, because it is a short road and a shallow ford. It forms a school of thought, which, while it admits that we have abundance of grace, intimates that we are not much the better for it.—Rev. F. W. Faber, "The Precious Blood," 4th ed., p. 274. J. S., O. S. B.

SUBSTITUTES FOR THE SALOON.

[From the *Chicago Journal of Sociology*.]

PLEASURE CLUBS.

Between this club-life of the boy and the lodge-life of the man the social life of the young men takes form in the pleasure clubs. They correspond in number very nearly to the number of lodges. The club-life now takes on the more dignified form of a definite organisation, with names characteristic of young and aspiring manhood, such as "Dewey Club," "Winfield Pleasure Club," "Social Few Pleasure Club," "Kingsley Club," etc. The club is now housed in some expensive room, in which the flag and red-white-and-blue bunting are the principal articles of decoration. Dancing parties are given frequently during the winter and picnics in summer. The young woman now figures largely in their life. In many cases the annual balls, which I have attended, have been thoroughly orderly and respectable, but to some few of these balls, and in some of their club-rooms, prostitutes come. At the balls, beer and soft drinks are served, the balls being given in one of the large halls owned by the brewing companies, "free for private parties, balls, etc." In judging of these, as of other organisations, it is difficult to say whether they are in the main substitutes or feeders for the saloon. It is simply the social instinct seeking expression in the most natural way that their knowledge and conditions indicate. There is a marked lack of guidance, but, as a few trials have revealed, they may, as may the boys' clubs, by careful guidance, be started in the right direction.

CHURCH SOCIETIES.

What are the churches of Chicago doing in the line of substitution? Much, one would think. Yet actual investigation finds but few that are not clinging fondly to antiquated bow-and-arrow methods of fighting the liquor enemy, while the saloon is making great holes in our ranks with the modern Gatling gun of improved methods. A correspondence with all the pastors has revealed clearly

the position of Chicago churches on this subject. 1) Their answers vary all the way from those who oppose substitution to those who tell of their billiard and smoking-rooms, gymnasium, tennis-courts, baseball and cycling clubs. The following quotations show the general trend of thought: "Our leader believes the devil leads the clubs, and I am of the same opinion." "We have nothing of the kind and do not approve of clubs in churches." "We have only a few men." "I preach temperance from the pulpit and try to correct a 'bum's' life in the confessional, by charity, and, when necessary, by refusal of absolution." The following scriptural passages were quoted: John 3:3; Gal, 6:15; 2 Cor. 5:17. One writes: "We have no club-rooms. Rom. 1:15 states that the Gospel of Christ is the power of God unto salvation to everyone that believeth. 1 Cor. 15:1-4 tells us what it is. We trust to nothing else. If you will read the first chapter of Genesis carefully, you will find that every sociological idea advanced in the nineteenth century failed in the Garden of Eden."

Most common of all, however, is the reply: "I regret to say that we have no such organisation. We are contemplating work of this kind." "We hope when we build our new church that we shall make several new departments along the line calling for special attention just now." The struggle of many men, especially of the younger men, against the conservatism of method and prejudices that are restricting the usefulness of the church, is epitomized in the following pitiful wail: "None whatever. We are too much under the domination of orthodox ideas for such 'innovations.' We hope that there may be a degeneration sufficiently marked as to bring our people into sympathy with such worldly methods." Lest these quotations should convey a false impression, let me give due proportion by the following statistics: Letters of the first class (those opposing substitution) were comparatively few, only six. The silence of over five hundred indicates inactivity, due either to opposition or to sympathy that has not yet sufficient energy to take tangible form. 2) Those hoping to enter such work were seventeen. Those having already made some advance along this line were seventy-nine. Of these seventy-nine, fifty-four are largely literary and religious, having no recreative features, and having only now and then a social occasion. Eighteen have outdoor sports, such as bicycle, baseball, football, and tennis clubs. Some of them spend from one to two weeks in camp in summer, and in winter part of these have billiard halls and smoking-rooms. Six have gymnasiums, more or less fully

1) A letter, inclosing a blank with the following questions, was sent to each of the 751 clergymen in Chicago: 1. What organisation has your church that is specifically for men or young men? 2. What are its social features? 3. What are its recreative features? 4. State the number of meetings a month. 5. State membership. 6. State the average attendance. 7. At what time are the club-rooms at the disposal of the members?

2) Among those who did not answer were probably nearly all the Catholic pastors, and for this reason, unfortunately, Prof. Melendy has not ascertained what they are doing for the young men of their parishes.—A. P.

equipped, and two have occasional theatricals, having a stage and scenery at one end of the club-room.

While, then, these reports reveal the fact that the church is doing little in the way of substitution, they are, on the whole, rather encouraging. They show that a start, at least, has been made, and that the church is beginning to realize that less is to be gained by frowning upon all sorts of amusements than by encouraging the best of them and consecrating them to its own purposes. Ten years ago a billiard hall in connection with a church would have been scandalous. Today billiards and theatricals are being appropriated, stolen from the arsenal of his satanic majesty. There are in all 751 churches. A large number of these are stately edifices, yet too often they are but magnificent monuments erected over the grave of buried opportunities. Few there are among the masses. Few there are in places of greatest need, of greatest temptation. Closed during the greater portion of the week, as social substitutes they count for very little. Seldom does one find so large a sum of money put to so little advantage as that invested in these buildings, used on comparatively so few occasions.

ROYAL L. MELENDY.

THE CHURCH AND LIBERAL CATHOLICISM.

JOINT PASTORAL LETTER OF THE BISHOPS OF ENGLAND.

THE "ECCLÉSIA DISCENS."

3. The *Ecclésia discens*, on the other hand, consists not only of the laity, but also of Ecclesiastics, and even Bishops in their individual and private capacity. When these submit their mind and their will to the Church in matters of religion, their submission is given in reality to the Divine Teacher. They are simply disciples, but they are the disciples of Christ and of His Spirit. As disciples they have no right to legislate, to command or to teach in the Church, be they ever so learned. They are disciples taught and directed without error, in the way of salvation. The mind of the Church on this subject is illustrated by the law which forbids the faithful to publish anything on religion, without the "Imprimatur" of the *Ecclésia docens*. All, even the most learned among clergy and laity, are subject to this law, which is without exception. The Church indeed may encourage even the faithful laity to write and lecture upon matters relating to religion, when she sees that they are fit to serve her in these ways; not, however, in their own right, but in strict subordination to her authority. What they teach must be her doctrine, not their own; and unless they loyally propagate her doctrine, her spirit, her mind, she regards them as workers of iniquity. "He that gathereth not with Me scattereth" (Matt. xii., 30).

Nor should this jealous guardianship of the Church over her teaching and pastoral office create surprise or difficulty to the mind of modern society. The civil governments of the world act upon a similar principle. They are wont to confide the highest branches of the public service only to men of proved capacity, and they do not hesitate rigidly to ex-

clude all other persons therefrom, however well-intentioned they may be.

The conduct of the Church, in the various measures she adopts for the preservation of the doctrines of faith, is guided by the assistance of the Holy Ghost. This Divine Spirit can admit of no religious teaching other than His own. And here we may remark incidentally, that while He maintains within the Church the sanctity of truth, He at the same time inculcates another great virtue, specially distinctive of the Life of Jesus Christ, the virtue of humility;—a virtue acquired with extreme difficulty by man whose bane has been pride from the beginning. Now to be docile and obedient to teachers is to practice Christian humility—the very foundation of faith and holiness of life.

Some there are whose pride chafes under the restrictions imposed by religion. Not content with the vast fields of profane science and speculation open to them, and with the civil government of the world, which is theirs, they itch to have their hand in the government of the Church and in her teaching; or if this can not be, they vainly strive to enforce their views by appeals to the press and to public opinion. This restlessness and independence of the Gospel have shown themselves more or less in all times. In his own day St. Paul noted disloyalty and disobedience to the Ecclesia docens, and expressed "his wonder" at converts being "so soon removed unto another Gospel, which is not another, only there are some that trouble you, and would pervert the Gospel of Christ." But against any one "that troubles you" the Apostle does not hesitate to say, "Let him be anathema" (Gal. i., 6-8).

MODERN THEORIES OF "ANOTHER GOSPEL."

4. What this "other Gospel" is to-day may be learnt by the bare enumeration of some of the theories advanced in the name of science, criticism, and modern progress.

For instance—that in the past, the Episcopate or Ecclesia docens, was not competent to define doctrinal truths with accuracy, because recent discoveries were then unknown; that the dogmas of Catholic faith are not immutable but tentative efforts after truth, to be reformed under the inspiration of modern science; that the Church's teaching should be limited to the articles or definitions of Catholic faith; that it is permissible to reject her other decisions; to set aside her censures; to criticise her devotions; to belittle her authority, and especially that of the Roman Congregations; to distrust her ability in dealing with intellectual and scientific objections; to place her character as nearly as possible on the level of that of a human institution—that the constitution as well as the teaching of the Church ought to be brought into harmony with, what is styled, modern thought and the progress of the world; that the government of the Church should be largely shared by the laity, as a right; and that men of science and broadminded culture should employ themselves in devising means to bring this about: that the distinctions of Shepherd and Sheep should be blended by entitling the more learned among the laity to rank no longer as disciples, but as teachers and masters in Israel; that the growth of popular interest in ecclesiastical affairs and the spread of education render it right and expedient to appeal from ecclesiastical authority to public opinion; and that it is permissible to the faithful to correct abuses and scandals by recourse to the people and to the powers of the world, rather than to the Authorities of the

Church; that as the Pontiff has been deprived of his temporal power, so ecclesiastical property should be held and administered no longer by Ecclesiastics, but by laymen with business capacity; that Catholics are free to read and discuss matter, however dangerous to faith or morals, if they are inclined to do so; that they may retain the name of Catholic and receive the Sacraments, while disbelieving one or more of the truths of Faith; and that they are in these respects subject to no ecclesiastical authority or Episcopal correction.

One or other of these and such like errors, which are attacks, more or less thinly veiled, upon the rights and liberties of the Church, is to be met with among ill-instructed and liberal Catholics. They are opinions generated in the national atmosphere of free thought and public criticism, of which we have spoken. It would not be possible to discuss them all within the limits of a letter—nor is it in the least necessary to do so—though we shall say a word about two or three of them. The best antidote to all such poisonous opinions is to be found in a clear and intelligent belief in the abiding presence within the Church of the Divine Teacher.

(To be continued.)

OPEN COLUMN.

MORE ABOUT HOLY WATER.

TO THE EDITOR OF THE REVIEW.—Sir:

On page 3, in yours of the 7th inst., is an article from the *Courrier de Bruxelles*, the reading of which brought from me the ejaculation, "Save us from our friends!"—I leave it to any candid Catholic who will take the trouble to make a tour of our churches, that in many, very many of them, the condition of the holy water fonts is discouraging to any one who has been bred to cleanliness or in whom a proper regard for sanitation has lodgment. Why should that paper burst into a torrent of invective and fill its columns with far-fetched satirical comparisons when the whole [disagreeable subject could be avoided and the incident closed by admitting facts and exhorting pastors to see that their sextons or sacristans clean out their fonts every day and fill them with fresh holy water?

There is too much cause for complaints about unclean fonts—complaints ridiculed so freely by the *Courrier*—fonts fixed immovably against the wall and which are simply refilled from day to day until a black and forbidding sediment accumulates. One of the first acts of the present Rector of the New Cathedral Chapel (my parish), after taking charge, was to remove the dirty and discolored fonts from the wall and replace them with handsome basins (removable and cleanable) resting upon columns. He did not rail at his people for declining to use discolored and suspicious holy water. He simply (and easily) removed the disedifying conditions which caused complaint.

If such conditions could prevail in the fashionable Cathedral Chapel, are not objections valid in certain dense parishes I know, and in which I have lived, where daily one may see scores of dirty hands thrust to the wrists in the water at the fonts and sore eyes washed in them! I have seen all this done; and am I to be censured for want of faith or ridiculed for super-sensitiveness if I do decline to cross myself out of such fonts? When

pastors look daily into the fonts, they may expect their flocks to show more attention to the blessed waters thereof.

St. Louis.

WALTER J. BLAKELY.

LITERATURE.

THE HIGHER EDUCATION OF WOMEN.

The Higher Education of Women. The Venerable Madame Sophie Barat. By the Rev. Thomas J. Campbell, S. J. An Address Delivered at Manhattanville, New York, on the Occasion of the Centenary of the Foundation of the Society of the Sacred Heart.

To scatter this masterly address broadcast through the land would be in deed a work of charity. To read it carefully, means to acquaint oneself with the attitude of the Church towards the higher education of women, the evils in the educational systems of the day, and the remedy for those evils. It pays generous tribute to the character and labors of the Venerable Mother Barat, but it most of all does her honor in preaching the gospel of the cause to which the saintly foundress devoted her life,—Christian education. If only we could be made to see in this our day the things pertaining to our peace! But now are they hidden from our eyes. If there is one thing which is flaunted abroad and boasted of in this age and country, it is the spread of education; and yet there never has been a time when education was so superficial. In one of the great secular institutions of learning there are but two prescribed studies for the first year, and one may begin philosophy without having studied logic. In our own Catholic schools, girls of sixteen study "astronomy" without mastering any higher mathematics. We have had a young woman in her teens tell us that the "Summa Theologica" was "easy."

In such times as these the truth from men like Father Campbell and Father Brosnahan rings out in strange contrast to the "uncertain sound" of the false trumpets.

Is it not, however, encouraging that the question is being discussed on all sides? May we not hope that the century now in its infancy will in its old age record a return of the allegiance of minds to those first principles which the physical facts of a thousand worlds can never change or set aside?

Father Campbell sums up for us at the close of his address the reasons why the women of the day are not the equals in learning of those in other ages. We quote the passage:

"It is beyond peradventure true that the scholastic triumphs which constitute the glory of the nuns of former days have failed of accomplishment in our own. But the blame is to be put where it belongs. It is the fault of the age in which we live, and we are all affected by it, teacher and taught alike. It is an *aes triplex* in which present-day humanity is encased and which it seems impossible for anyone to pierce. It is a three-fold combination of a shirking of labor, a squandering of time in frivolous occupations, and an unconquerable dread of even temporary seclusion from the world. Scholastic prominence in such a condition of things is impossible, for no one, man or woman, ever became proficient in science or letters without persistent and protracted toil, an insatiable greed of time, and a monastic love of solitude."

SUSAN TRACY OTTEN.

JANSSEN'S HISTORY.

History of the German People, by Johannes Janssen. Translated by A. M. Christie. Volumes III. and IV. (being volume II. of the original edition). Kegan Paul, Trench, Trubner & Co., London, 1900 (American agent, B. Herder, St. Louis.)

The *Messenger of the Sacred Heart*, the *Quarterly Review*, and other periodicals have forestalled us in pointing out the lamentable shortcomings of the English version of the second volume of Janssen's epoch-making work, more glaring and regrettable even than those which disfigured the translation of the first volume. Miss Christie is a Protestant, and her sectarian bias crops out on more than one page of her translation, which is on the whole smooth and idiomatic.

We are assured by the firm of B. Herder—the uncalled-for aspersions on the present head of which by the *American Ecclesiastical Review* we strongly deprecate—that the plates of the four volumes already out will be duly corrected and the work of Englishing the remaining ones entrusted to competent hands. To the latter we would suggest a more liberal use of the numerous footnotes which make the original German Janssen so authoritative and interesting.]

ARTHUR PREUSS.

MORE LOVE-LETTERS OF AN ENGLISH WOMAN.

A book entitled "Love-Letters of an English Woman" has recently been the talk of the literary world, and some of our sensational papers have printed specimens of these amatory but evidently unreal epistles.

Mrs. Edith Wharton contributes to the February *Bookman* "More Love-Letters of an English Woman." The highly poetical style of the original letters lends itself to parody, and Mrs. Wharton is probably the readier to accept the role of parodist, because she has been frequently charged with the writing of the originals. The "lost leaf" here reprinted should set such a suspicion at rest:

"My Veriest—my Mortgage on Blessedness (as George Meredith might say—you must try to read him, Love!)—have you ever seen the sunrise steal suddenly with swift, amorous leaps from one ice-blue snow-peak to another? Have you seen the virgin bosom of the Alps flush beneath the hot, passionate kiss of Phœbus? (Don't be alarmed at my learning, dear! He's only the Norse Sun-god; you'll find him in the Vedda.) Well—I have, Sweet—(Aunt took me up the Rhigi once)—and just so the warmth and heat from your letter spread through my icy virginal room, like a forest fire devastating some primeval wilderness with the pent-up fury of a wild beast rending its defenceless prey. (Don't try to make out my metaphors, Darling; at least not till you've practised a little on Meredith first.) Ownest, think of it! Five hours had elapsed since I had heard from you. Letter No. 3,659 had been delivered to me at midnight, as I stole up to bed through the silent house, with the glint of the moonlight shimmering ghost-like on the worn oaken stairs that your dear feet have caressed so often! (You've heard of the Scala Santa at Rome, my Demigod—the Sacred Stairs? Well, these are my sacred stairs—my heart goes up them on its knees to you. Ownest!) Midnight—think of it! And between then and breakfast, no news of you.....and I still live! Oh, the endurance of the human heart! The bloodless inhumanity of our postal system!"

CURRENT LITERARY NOTES.

—*La Revue de Philosophie* is the name of a bimonthly magazine founded in Paris and edited by E. Peillante. Its object is, in its own words (first number, December 1900) "to establish co-operation between scholars and philosophers: the former it requests to collect new data, the latter to make use of these data in their speculations."

—A wholly unforeseen result of the recent craze for historical romances is disclosed in the case of an Indiana married couple, who, it is said, have been so much impressed with a recent work of fiction that they named their new baby "Alice of Old Vincennes." This is but the first case of the kind, yet the possibilities it reveals are fearful to contemplate. Miss Alice of Old Vincennes Smith will be no worse off when she grows up than will be David Harum Jones or Janice Meredith Johnson. On the whole, she will be much better fixed in the matter of a name than will be Richard Yea and Nay Robinson or To Have and to Hold Brown or Unleavened Bread White. Still, it is to be doubted whether she will not find the title somewhat cumbersome. If the custom of naming children after popular romances is to prevail, much practical inconvenience and much loss of lovelike sentiment will be inevitable. How would "Quo Vadis Jones & Co." look on a business sign? And who could indite a sonnet to his peerless brown-eyed Redemption of David Corson Robinson?

THE CATHOLIC FEDERATION MOVEMENT.

CATHOLIC FEDERATION AS A MEANS OF UNITING THE NATIONALITIES AND TEACHING THEM MUTUAL RESPECT FOR THEIR RIGHTS.

The attitude of the French-Canadian press, so far as we have been able to gauge it, is uniformly hostile to the movement for Catholic federation. Not that they are blind to the immense advantages which our common sacred cause would derive from the realization of the project. Only one, to our knowledge has declared in favor of a policy of non-aggression, for the reason that, "if the federated societies should be so unfortunate as to take a hand, even indirectly, in politics"—which it declares to be inevitable—"there would be raised a cry of general indignation among Protestants, and the result would be bound to harm those who kindled suspicions which ought not to exist." (*L'Avenir National*, of Manchester, N. H., quoted in *L'Indépendant* on Jan. 10th). All the rest, recognize, in the words of *Le Progrès*, of Lawrence, Mass. (No. 23), that "a national organisation of the Catholic societies of the U. S. would prove a powerful bulwark of the faith, as well as an efficacious means to extend the reign of Peter among our Protestant neighbors;" that, in the phrase of the *Opinion Publique*, of Worcester, Mass. (Jan. 5th), "such an organisation could result in immense benefits 'pro Deo et patria;' " that, as *La Tribune*, of Woonsocket, R. I. (Jan. 9th) puts it, "such a union would make the members of the Roman Catholic Church in this country stronger, and form a fast bond of friendship between all the elements that profess the faith." Some of them, like the paper last quoted (*ibid.*) and the widely-circulated *Presse* of Montreal (cited by the Fall River, Mass., *Indépendant*,

Jan. 17th), even express the hope [that the proposed federation "*viendra avant longtemps un fait accompli.*"

Nevertheless, the entire French-Canadian Catholic press staunchly refuses to co-operate with us in furthering a project which they agree would prove fruitful and beneficial. They fear that the plan has been hatched out by the Irish for their own particular benefit; and they declare, *unisono*, that they can not and will not join forces with the Irish unless the wrongs they have to suffer from the Irish episcopate and clergy are redressed and they are given sufficient guarantees that the movement can not be turned into partisan channels for the sole and exclusive benefit of Irish politicians. We even learn from *Le Progrès* (No. 23) that the suspicion is largely harbored that "the federation is nothing but a blind, invented by certain astute politicians with a view of forming a Catholic party to better advance their own ambitions."

We believe this suspicion to be absolutely unfounded, and, in matter of fact, the *Opinion Publique* (Jan. 5th) and several other French-Canadian journals have found in the advocacy of the project by such men as Bishop Messmer and the humble scribe of THE REVIEW, ground sufficient to dismiss it without a thought.

The real *crux* is stated by *La Tribune* of Woonsocket (Jan. 9th) thus: "As things stand in certain dioceses of the U. S., where the legitimate demands of the French-Canadians are disregarded, we hold that the time has not come to co-operate in the proposed federation." And by *L'Opinion Publique*, of Worcester (Jan. 5th), in these words: "How can it be possible for us to advocate a movement like this, when we see how, in at least two dioceses of New England, bishops violate the Catholic rights of our people? How shall we find it in our hearts to preach the union of Catholics on a grand scale as American citizens, when it seems impossible to realize it in our home dioceses as plain Catholics?" "The principal obstacle" (to the plan)—says *Le Progrès* (l. c.)—is the mutual antipathy of the different races. In vain you may talk fine things about the federation, or appeal to the spirit of the faith, you can never dissipate the distrust harbored by the minorities of different origin against the Irish majority.....so clearly justified by the conduct of the higher Celtic clergy towards the other nationalities (e. g., at Fall River, Danielson, and North Brookfield). The blind, fanatical intolerance from which we have suffered and still suffer so much, has opened a deep abyss between us and the Irish."

There is no use in multiplying quotations. "We demand justice," says the *Indépendant* (Jan. 17th).... "and until we get it, it is vain to knock at our door. Our decision on this point is irrevocable."

We might fitly make these quotations and the sentiment of the French Canadians the text of a homily to our Irish brethren on the evils of overweening pride and senseless parforce Americanisation. The grievances of the French-speaking Catholics are real and serious, and it is high time for certain fanatics to perceive that if they sow wind, they are bound to reap tornadoes, and that the Church herself has often to suffer from the mistakes of narrow-gauged and unjust dignitaries.

But these questions are really alien to the subject under discussion. Letting bygones be bygones and setting our faces, like men of sense and charity, towards the future:—what good can the French-Canadians or any other

element of the Catholic population of this country expect from a policy of rancorous isolation?

The federation program of Bishop Messenger, which is likely to be adopted in its essential features, contemplates a proportional representation in the federation and its governing body of all these elements—French-Canadians as well as Germans, Poles, Bohemians, Italians, and so forth. If these elements, which all have a mother-tongue other than English to cherish, and separate parishes and schools to defend, will prudently avail themselves of the opportunity and participate in the undertaking according to their numerical and moral strength; will they really be in such a hopeless minority and so utterly helpless as to fall an easy prey to designing politicians—secular or ecclesiastical? Will they not rather be in a better position than before to stand up for their equal rights and to force formal and practical recognition of them upon such obstinate fellows as may stand before their united front, a wabbling minority?

If anything can compel universal respect for these elements and their just claims, it will be, in our humble but decided opinion, harmonious, united, and enlightened co-operation within the pale of a great and truly representative organisation of American Catholics, such as the projected federation should be. And whatever dangers may arise, from politicians or others, shall we not be there, in our representatives, to sound a note of warning and to ward them off?

For these reasons we firmly believe that the attitude of the French-Canadian press in this matter ought to be dictated, not by a sense of past or present grievances, but by a sincere desire to bring about in the Catholic fold that harmony and unity which the Master wills and which can well exist in spite of individual differences on non-essential points. We know of no better means to effect the reconciliation of the warring elements than the active participation, by whole-souled and prudent representatives of all of them, in the preparations for, and the realization of, the plan of Catholic federation,—a plan ideal indeed and fraught with many difficulties, but by no means infeasible, and big with hopeful promises for Church and country.

ARTHUR PREUSS.

SCIENCE AND INDUSTRY.

THE SUBLIMINAL, SUPRA NORMAL SELF.

Modern mysticism is a constant joy to the skeptic. He might find matter for mirth in a bi-monthly magazine called somewhat grossly *Realization*. The present number is devoted to "Passive Concentration and Finding the Self." There are, be it said, two selves "a moral, personal self," Dr. Holmes' "John as he knows himself," and a remote subliminal self, which somehow escaped the Autocrat's classification. This subliminal, supra-normal self is somewhat vaguely described as "the individual's destiny, his divinity, his immortality. It is a sea of consciousness which merges into the universal upon the one hand, and emerges into the individual on the other." But it is clearly a thing that all serious persons must strive to find. Luckily it is not imperative to cast off one's normal, personal self to find the higher one; the N. P. S. (we must abbreviate)

"should be perfected not suppressed." There is comfort here for such as have a sneaking affection for their N. P. S.s, who feel with Chrysale that it's a companionable old rag after all—

"Guenille, si l'on veut, ma guenille m'est chère."

How shall we rise to this subliminal self? the eager enquirer will ask. Fortunately, practical directions as well as philosophy are supplied. First of all, assume a posture that furthers the quest. "The Oriental practice of sitting upon the floor or cushion, with limbs folded inward, the body erect, hands resting on the knees, palms down, and fingers extended, is the best, if it can be adopted without inconvenience." For those whose bodily habit makes the position uncomfortable, another is permissible, but it is well to start right. The Oriental position, as we can well imagine, minimizes the tendency to sleep, "and the position of the extremities aids in conserving the auric radiations." Breathe slowly and deeply, and think of nothing, then concentrate yourself upon your self. You have thus "released the consciousness from the hypnotic control of environmental suggestion." If your thought wander from yourself, stand no nonsense from it, "simply bring it back without delay." Finally, and this we take to be the most important injunction for the mystic, do not "plunge yourself into an excessive mental state."

CATHOLIC TRUTH AS THE KEY TO THE HISTORY OF PHILOSOPHY.

"Dig deep," says the great Goerres, "and you will always strike Catholic ground."

Taking this profound observation for his motto, Prof. Dr. Willmann, of the University of Prague, in a recent address, of which the *Revue Thomiste* (No. 6) presents a luminous synopsis, showed that the Catholic world-view alone can convey a thorough understanding of the history of philosophy, which is a sealed book for Rationalism, Individualism, and Relativism.

Rationalism, in separating theology and philosophy, can conceive the history of the latter only as a series of problems without cohesion, which does not admit of a definite and absolutely true solution, because these problems are not related to superior principles which bind them together and illumine them.

For the reason that it is lit up by superior principles, Catholic science penetrates deep enough and far enough to comprehend the ensemble of the different systems of thought, to discover their relations, to discern the specks of truth which each contains.

While Rationalism narrows the domain of truth by eliminating the teachings of theology, Individualism brings about a result still worse, by stripping philosophy of the traditional and social element and reducing it, like Descartes and Kant did, to individual speculation. It ignores the conclusions of former thinkers and sages, disregards their influence, seeks to wipe out their traces in the world of thought. For such men the history of philosophy is stale and unprofitable, possessing little more than the historic interest which belongs to any relic of antiquity.

It is otherwise with the Catholic savant. His philosophy is not a dead system, but an organism endowed with a vitality which enables it to gather up the speculations of all schools and to assimilate them into the living

synthesis of integral truth.

As it corrects the excesses of Rationalism and Individualism, Catholic philosophy combats the errors of Relativism, which, with Hegel, regards all the productions of speculation as equally justified, all opinions as equally true, and the history of philosophy as a collection of impotent systems from which we can not gather the truth. Catholic philosophy alone is able to combat this dissolving skepticism by furnishing to the human mind the certitude of the faith and the immutable principles which serve as criteria for judging the various systems and probing their worth.

"Thus Christianity," fitly concludes Dr. Willmann, "forms a school of the truth-sense the like of which human ingenuity could never devise." A. P.

POLEMICS.

CONCUBINAGE AND THE CHURCH.

The Rev. D. S. Phelan of the *Western Watchman* took occasion lately (Jan. 24th) to enlighten his readers on the attitude of the Catholic Church towards concubinage, both in the past and present. In the course of time, the word "concubinage" has been used in three different significations. According to the Roman law, as observed at the beginning of Christianity, marriage was unlawful between persons in high rank, e. g., a senator, and such as had been in slavery. If they entered into a union, it was considered a concubinage, not a marriage, as far as civil effects were concerned. The morganatic marriage of later centuries was substantially the same. The Church undoubtedly recognized such concubinages, as they were perfectly compatible with the sacramental character and, of course, only in as far as they had all the requisites of the sacrament of matrimony.

Concubinage was also called the marriage contracted without the usual solemnities, i. e., without the blessing of the Church and the presence of witnesses. The Church always abhorred such a union. But she recognised it as a valid marriage, until clandestinity was made a diriment impediment by the Council of Trent, and she still recognises it where the law of the Council on this point has not been officially published.

Lastly, concubinage is understood to be the cohabiting of two persons who are not married. In this sense it is usually taken now-a-days. Thus understood, concubinage is but habitual fornication and has never been sanctioned or recognised or tolerated by the Church.

Father Phelan, no doubt, knows all this. But his article is misleading. Whilst the case which prompted him to write on the subject is an example of concubinage in the last sense mentioned, he at once goes on to show that the Church sanctioned concubinage, without remarking that he means another kind of concubinage. Either the readers of the *Western Watchman* must all be thorough canonists, or many will think that the Church, according to Father Phelan, sanctioned habitual fornication. Apparently, the one who enquired in the following issue of the *Western Watchman* (Jan. 31st) belongs to this latter class. But instead of solving his doubt, Father Phelan tells him to investigate before objecting, then makes a great display of canonical knowledge to defend the thesis which had never been clearly stated, and finally expresses his as-

tonishment that his poor friend had overlooked all that in his studies of Canon Law and theology. This is indeed an instance of reaching one a stone for bread and a serpent for fish.

Charity, if not justice, should move Father Phelan to tell his readers what he has been discussing all this time.

JOSEPH SITTENAUER, O. S. B.

ATCHISON, KAS.

EDUCATION.

THEOLOGICAL UNIVERSITY FACULTIES vs. TRIDENTINE SEMINARIES.

"Theologische Facultaeten und Tridentinische Seminarien," by Msgr. Dr. Heiner, Professor of Canon Law at the University of Freiburg in Baden. 1900.

It might seem useless to notice a brochure dealing with a question that does not bear on any condition of education of the clergy in this country. Our seminaries are under the complete control of ecclesiastical authority; and as for the desirability of a Catholic theological faculty at any of our State or sectarian universities, even the idea would be preposterous. In fact, from our point of view, we are inclined to believe that the education of ecclesiastics ought everywhere to be entirely free from secular influence. Even so great a man as Pope Leo I., in the fifth century, heartily approved the "venerable sanctions of the holy fathers, who, when speaking of elevation to the priesthood, would have only such worthy of sacred orders whose entire life, beginning from boyhood to manhood, was spent under the influence of ecclesiastical discipline, in order that witness could be had of their life before ordination." (Leonis I. epist. XIII; editio Ballerini, Ven. 1756.)

Yet we may learn from points at issue in other countries. Seminaries, as at present understood, are not an organic feature in the education of clerics from time immemorial. The Fathers of the Council of Trent saw urgent reasons for a separate training of candidates for the priesthood, and provided for such by the famous decree "Cum adolescentium aetas." (Sess. 23, c. 18, de reform.) The education of the clergy is therein not made the affair of a body, religious or secular; neither is it confided to any but bishops, who are to see to it that the standard and decorum of candidates warrant imposition of hands. Every bishop is not bound to erect a seminary in his diocese, but he must know that the demands are satisfied in whatever seminary his clergy is trained.

Dr. Heiner gives the entire decree in the third chapter of his exposition. Many, in his opinion, who know of the decree never read or studied it. "Neither the Council of Trent," he argues, "nor the Holy See intended to do away with theological faculties of universities by its provision for seminaries."

Catholic education is justly held aloof by us in this country, yet not entirely for the same reasons which led to seminaries in European countries. Dr. Hettinger, who was eminently qualified to witness, pointed out in 1887, in an essay written for the *Historisch-Politische Blätter*, that the Holy See approves and still encourages Catholic universities and theological faculties at universities. Among others he calls attention to the university about to be started in the United States, under the special direction and blessing of the Holy Father. The "*système des médiocrités*" which,

he says, some espoused in France, arose from a faulty idea of the purpose of the decree of Trent. As though care of souls, whether in city or country, demanded no knowledge of theology and of science, besides that furnished by catechism and primers! even setting it down as false pride to strive after superior learning.

Dr. Heiner's contention is that both, seminaries and university faculties of theology, are necessary at the present time. Dr. Holzammer, Rector of the Seminary of Mayence, founded by the illustrious Ketteler, saw fit to make a strong plea for seminaries, to which Dr. Heiner answered by the above mentioned brochure. Holzammer decries theological university faculties, principally because bishops do not directly appoint the professors. Heiner maintains that the bishop gives the "missio canonica" to the professor appointed and paid by the State. The appointment by the State is, of course, not made without biding the wishes of the bishop and of the members of the faculty concerned. There is no doubt, the Church has the right to educate her clergy; but whether the State can be allowed to engage professors of theology, while the Church alone gives the "missio canonica," and whether the Church by such connivance would not contravene her own prerogative, that at least may be disputed. Dr. Heiner considers the "missio canonica" the essential element, while the appointment is accidental. Dr. Holzammer, however, will have both. "The 'missio canonica,'" to quote Dr. Heiner, "is purely a concern of the Church, and subject to the bishop's authority; the appointment is by the State in customary form, and the salary is paid by the State, which relieves the diocese of an obligation" (p. 52.)

It may be of small interest to American readers to know how professors of theological faculties are engaged and paid at universities in Germany, yet to understand the main point at issue for the present, it is well to remember that the project of establishing a faculty of Catholic theology at the University of Strassburg has provoked heated discussion. Freiherr von Hertling, Professor at the University of Munich, a sterling Catholic and most deserving of respect, is the principal promoter of the enterprise. Like all good men he experiences bitter criticism from quarters least expected. In his "*Princip des Katholizismus und die Wissenschaft*," which was published by Herder and quickly passed through several editions, he showed such sound and solid conviction that his motive and cause gained many adherents. Rome proverbially moves slowly and securely, but even there he has been much encouraged.

It is surprising to read Dr. Heiner's avowal: "The inadequacy of scientific circumstance of Catholic Germany has been repeatedly acknowledged and confessed" (p. 43). If the ability and devotion of Dr. Heiner to the Church were not so much beyond suspicion, one would be tempted to look upon that as an exaggeration; particularly since everybody knows that Catholic theology has found such defenders in Germany as rival competition in any other country. And, if comparisons were not odious, we should ask: If such is the case in Germany, what is it with us? It may be remarked, of course, by way of palliation, that Catholic theology as a science with us, and the standing of our clergy, are above the level of the theology and attainments of ministers in general, of whatever denomination. However, it appears the professors of theology in Germany have an eye

to truth, and fearlessly avow it. Dr. Heiner is not so explicit in the opinion that "undue increase of seminaries in Italy and in France, and other reasons, have been an impediment to a thoroughly trained body of teachers for seminaries in those countries," as his colleague Dr. F. X. Kraus was, in his inaugural address at the University of Freiburg, in 1890. But that is forgotten, even though published by Herder, under the title: "Ueber das Studium der Theologie, Sonst und Jetzt." There is truth, however, in the assertion, and applicable even to Spain. Dr. Kraus is not so favorably acknowledged by the conservative element, yet in this instance he is seconded by no less an authority than Msgr. Hettinger, mentioned above. "At any rate here is a lesson for us: Too many seminaries divide our forces, diminish our demand, lessen encouragement, without which no healthy emulation among teachers, no motive will endure. With us there is no opposition from without, no one bent on '*avilir, puis détruire*,' none, as Bl. Albert the Great wrote of some in his day, '*qui vellent ut omnes in inscittia sordescant, ne soli sordescere videantur*;' yet our seminaries need strength from within to survive, need uniformity of standard, and have a sacred duty to give and to carry the best. Concentration is power, as well as knowledge, and division leads to defeat in this as in other matters.

DR. JOS. SELINGER.

ST. FRANCIS, WIS.

ARCHBISHOP KAIN AGAINST COMPULSORY EDUCATION.

The St. Louis *Republic* on the 14th inst. published the following extracts from a letter of Archbishop Kain to the State Commissioner of Education:

"The State has, in my opinion, done its full duty in the matter of the education of its citizens when it places within their reach sufficient means to attain that education. The exercise of the powers vested in the attendance officers will beget a system of prying into family affairs which every American must repudiate as intolerably offensive and tyrannical.

"Whilst there undoubtedly is a failure on the part of both parents and children in this matter, yet who will say that the ignorance arising from this failure forms a menace to the State? Such evils as do exist and which are meant to be corrected by the proposed legislation, had better, in my opinion, be borne with than to sanction the invasion of the natural rights of the parents. My democratic training has always made me averse to the governmental paternalism which underlies the measure proposed."

Whence it appears that the Archbishop stands squarely on the platform of parental rights outlined in last week's *REVIEW* and that we were correctly inspired when we asked all the Catholics of the State to take a firm and unanimous stand on it. A. P.

THE FARIBAULT PLAN IN THE PHILIPPINES.

A portion of the German Catholic press (vide the *Excelsior* of Feb. 7th) apprehend that the Philippine Islands have been deliberately chosen as experimental ground to try the Faribault plan. That this apprehension is not unfounded, appears from the recent report of the Taft Commission, which expressly declares that religious instruction is given in the Philippine schools "on the basis of the

Faribault plan." Whether the Commission adopted this system of its own accord, or whether it was moved thereto by outside influence, is a question we can not at present answer. A. P.

THE QUESTION OF A CATHOLIC DAILY.

SOME OF THE OBSTACLES.

The Capitular Vicar of Buenos Ayres has issued a circular, in which he exhorts Catholics to subscribe to the newly started daily *Pueblo*. We quote a few passages:

"Is it indifference alone that makes Catholics neglect Catholic journals? Perhaps it is more; perhaps there is an instinctive hostility inspired by the evil but very cunning spirit that looks forward with horror to the day when the Catholic press will be as widely spread as the Liberal.

"There are Catholics who forgive a Liberal paper everything, but if a Catholic journal differ from their way of thinking in the smallest detail of conduct or procedure, they condemn and excommunicate it with book, bell, and candle,—aye wish it dead.

"Some find the Catholic journal dull, without interest, too mystic; wherefore they do not read it. Others find it too worldly, not pious enough; therefore they do not keep it. Others find it too worldly, not pious enough; therefore they do not want it. Some find fault with its business features; for others it is too commercial and not social enough or gives too little of the gossip of the street. Some think the price is too high,—it should be sold cheaper than the Liberal papers with an edition of several hundred thousands. Some want more leading articles, others none at all. One and all they seek to direct the policy of the paper, forgetting that they are but subscribers to the organ that aims at their defense; and if they can not direct it, they quit and subscribe to a Liberal paper, where they have nothing to say.

"And so long as this evil but cunning spirit, of which we have spoken above, has possession of souls, all efforts to create a powerful Catholic press will be sterile. But without a press can you dash into the brunt of battle?"

One is tempted to believe the Capitular Vicar of Buenos Ayres had visited the U. S., so accurately everything he says fits our own circumstances. J. F. M.

A LETTER FROM AN ENTHUSIAST.

We print the following letter, by request, as a specimen of a large number that have reached us lately:

TO THE EDITOR OF THE REVIEW.—Sir:

Whilst enclosing to you \$4 per check, two years subscription for your able paper, I wish to congratulate you upon your sterling editorial ability, the sound Catholic ring of all matters allowed in your paper, and your many admirable ideas as to the future of Catholic journalism. I read with great interest the offer of a St. Louis priest to you of 1,000 dollars to become the editor of a Catholic daily, and the encouraging words of the very able logician, Dr. Lambert. All this has started the ball a-rolling in your direction.

As to a Catholic daily I think it is a most opportune time to profit by the advice of Pope Leo XIII., and to see it in operation in the United States before he dies. His blessing

should be obtained, and even a nonagenarian poem for the first issue.

I say the time seems most opportune, for 1st. there is the independence of the Holy See which the Duke of Norfolk has so brilliantly set in the English tongue from the very fount of English divided denominationalism, 2d. there is the cause of our Catholic brethren in the Philippines whose faith and holdings are being assaulted; 3d. The breath of true liberty in this country must be preserved by the healthy food of Catholic truth along the lines of "Christian Democracy" laid down by Pope Leo XIII. against the encroaching competition of commercialism, and 4th. there is the growing spirit, manifested in missions to non Catholics, the Converts' League, and the Confederation of Catholics for Catholic rights, to bring a better knowledge of the Church of the centuries, "the pillar and ground of truth," to the understanding of all peoples within our borders.

What a field of opportuneness offered here! Why not a confederation of Catholic weekly editors, a list of every Catholic subscriber to a Catholic paper be listed in one bureau? A small assessment called forth by a tentative first copy sent to every one, a copy replete with Catholic philosophy on subjects of the day as in *Sacred Heart Review* of Boston (page 4), the logic of the *Freeman's Journal*, editorial page; the keen scent for Catholics thought and copying of able letters to secular papers from Catholic Truth bureaus, as in the *Catholic Standard and Times* of Philadelphia, Father Price's *Truth*, of North Carolina, etc. I am not rich, but I will contribute \$100 to you in the cause of a Catholic daily. It seems to me that every bishop in this country would bless the effort, and perhaps contribute as McCleary of Kingston, with the spirit of England of Charleston, words of power, which would record the living faith, as you once suggested about circulars or pastorals, and which would go down to coming ages.

The advent of the new century demands the Catholic daily, the abundance of Catholic issues, alive and to the fore, cry out for it, and the voice of the great Leo with his pen, sinking to the grave, prays for it, that his words be not in vain.

For one, deeply interested in the cause of the Catholic press and daily, I vote for Arthur Preuss of the St. Louis REVIEW. Be the Windthorst of America, and God bless you!

Yours sincerely,

(Rev.) JOS. S. TIERNAN.

CAMDEN, N. Y., Feb 12th.

* * *

I thank Father Tiernan, whom the *Catholic Standard and Times* (June 9th, 190) justly called "a whole Catholic Truth Society in himself," for his good will, and I wish I could find it in my heart to share his enthusiastic optimism.

The time would indeed seem to be ripe for the long-desired Catholic daily; but where are the men to conduct it, where is the capital to set it afloat? Father Tiernan's hundred dollars, with the twenty-five hundred previously offered to me by a few western priests, are but a drop in the bucket. And if by some miracle they would multiply a hundred fold, and a daily Catholic newspaper would be founded in New York or Chicago, who would support it? With the editor of THE REVIEW at its head, it would, I verily apprehend, be foredoomed to failure; for my staunchly Catholic policy and straight-from-the-shoulder methods are not relished by thousands of my

brother Catholics, who believe that our salvation lies in swimming with the current and accommodating ourselves to the Zeitgeist. Moreover, filial duty will probably for a long time to come bind me to an aged father and family interests here in St. Louis. I have often been asked regarding my choice of editor for the projected daily. I have no choice. If the American Veillot has already been raised up, he has thus far escaped my vigilant optic, unless it be Dr. Conde B. Pallen. Among the Catholic writers now before the public I know of none fitter to assume the managing editorship than him, but much the same objections militate against the former editor of the *Church Progress* as against the editor of THE REVIEW, especially since the publication of his admirable and timely adaptation of Don Sarda's treatise "*Liberalismo es Pecado*." Besides Dr. Pallen, I can name two men who ought to be engaged on the staff of the American *Univers*. They are Charles J. O'Malley and Arthur Favreau, editor of the *Opinion Publique* of Worcester, Mass. Charles J. O'Malley is one of our ablest literary critics and an untiring worker; Arthur Favreau is the most wide-awake journalistic representative of the French-Canadian element this side the Dominion border. The German element might be represented by Mr. Nicholas Gonner, editor of the *Catholic Tribune* of Dubuque, if he could be prevailed upon to sacrifice his own business interests for the great cause.

These four men would constitute a splendid nucleus for a representative and capable staff.

Will Father Tiernan help us to find the Catholic Carnegie ready to proffer the necessary capital? ARTHUR PREUSS.

CONTEMPORARY RECORD.

ALL SORTS OF CURES.

In spite of the immense advance that has been made in the art and science of medicine, there was never a time when distrust of the long-established methods of the doctor was more in order than now, or when "nature cures" of one sort or another were more in favor. Unfortunately, although this critical state of mind has its eminently good side, the conclusions to which it leads are often more ill-balanced and extravagant than those for which they are substituted. We do—some of us—eat too much, too fast, too early, and too late, and the doctors, for fear of starving their patients and in distrust of the *vis medicatrix nature*, stuff them, and dose them too, to their injury. Yet fasting cures, too, count their victims, and Dr. Mitchell's rest-cure with "overfeeding" counts its successes. Dr. Edward Hooker Dewey's "No-Breakfast Plan and the Fasting Cure" (Meadville, Pa.) goes to extremes, but contains, also, much that is true for those for whom it is true. A generous fast has its use, as well as a generous feast, and rarely does the mischief with which it is credited by those who have never tried it.

WHERE WOMEN VOTE.

Sixty-two years ago, women could not vote anywhere. But female suffrage has gradually made its way into popular acceptance, until in 1900, according to the N. Y. *Progress* (Vol. IV, No. 1), women enjoy some form of suffrage in nearly every civilized country in the world. In four

States—Wyoming, Colorado, Utah, and Idaho—women vote upon terms of perfect equality with men; while in all the forty-eight States and Territories of the Union, except fifteen, some form of suffrage has been extended to them. In England, Scotland, Ireland and Wales women vote for all officers except members of Parliament, while varying degrees of suffrage are enjoyed by the women of almost all the English colonies. In South and West Australia, in New Zealand and the Isle of Man women vote upon equal terms with men. In all European countries, except Greece, Spain, Portugal, Holland and some German provinces, women have some form of suffrage. Even Asia has responded to the appeal, and women possess a limited suffrage in all Russian provinces, and in the English colonies of India.

THE RELIGIOUS WORLD.

SOLUTION OF SOME "DUBIA" REGARDING THE JUBILEE.

The *Ossevatore Romano* prints in its No. 25 some "Dubia" and the official solutions thereof given by the S. Penitentiary, with regard to the conditions requisite for gaining the Jubilee indulgence.

The first dubium was whether a confessor can make use more than once, in any individual case, of the extraordinary faculties granted; and the answer is: Yes.

The second was, whether in places where public processions are impossible, the number of visits required may be reduced by the faithful making the visits together in groups under the leadership of a moderator, or their pastor, or some priest deputed by him; and the reply is that by special indult such joint visits may take the place of formal processions where the latter can not be held.

Again, it was asked, whether bishops can designate churches or public oratories other than the parish church for those who live too far away from their parish church; the answer is that by special grace they can.

The fourth dubium read thus: "Must the six months to which the Jubilee has been extended outside of the Eternal City, be necessarily continuous, or can they be spliced up into parts by the ordinary? The answer to the first part of the query is, Yes; to the second, No; with this concession, however, that for grave and legitimate reasons a bishop may divide the six months, but so that the Jubilee indulgence can be gained in one division only, while the visits may be made in any of the divisions.

In response to the request of a number of bishops, that one confession and communion be made sufficient for the gaining of the Jubilee indulgence, the Holy Father also granted this favor.

The decree is dated Jan. 25th, 1901, and is signed by Cardinal Vannutelli, as "Poenitentiarius Major."

A. P.

....Some question has recently arisen in Milwaukee as to the place where an English speaking parish, which is being organized in a German-American district of the city, shall locate its church. The German pastors, according to the *Catholic Citizen* (Feb. 16th), have objected to the location of the proposed new church upon a site within a few blocks of a German Catholic church, and the Archbishop has sustained this objection. The eminently episcopal spirit in which he did it appears from the subjoined extract from his

letter: "After mature and conscientious deliberation I am convinced that as a wise and just administrator, and in duty towards already existing congregations, I can not allow the church to be erected so near to St. Ann's, and that I must insist that the property to be secured must be sufficiently large for the church and school buildings, and the structure to be erected must be such as to serve from the very start as school and church. If this, my decision, should be deemed unjust and unfair, you may bring it for further discussion before the consultors and pastors, or even appeal to the Apostolic Delegate; and you need not be afraid thereby to offend me, for I wish to do what is right and for the good of all."

....Thirty Catholic peers, according to a special cablegram of the *Globe-Democrat* dated London, Feb. 14th, have addressed to the Lord Chancellor a dignified joint protest against the anti-papal oath which the new King was compelled to sign at the opening of Parliament, and which caused the deepest pain to millions of His Majesty's subjects. A modification of the formula is impossible except by act of Parliament.

....Press cablegrams from Rome mention a rumor that Msgr. Merry del Val will succeed Archbishop Martinelli as Apostolic Delegate to the United States, in the event of the latter's elevation to the cardinalate.

EXCHANGE COMMENT

We learn with surprise from the *Catholic Citizen* (Feb. 16th) that our good friend, Rev. M. S. Brennan, of St. Lawrence O'Toole's, this city, was "formerly U. S. Consul at Frankfurt, Germany," and is going to lecture at the Catholic Summer School at Detroit on "Commercial Conditions."

* * *

Mr. Croke, of Rome, is again blowing his little horn to spread the fame of Hall Caine, who is a non-Catholic and whose novels have proved detrimental rather than helpful to the Catholic cause (vide *Catholic Standard and Times*, Feb. 9th and 16th).

Again we ask: Is Mr. Croke paid for this puffery? And is not the *Standard and Times* ashamed to lend its columns to the glorification of a writer of the calibre of Hall Caine?

The quality of Mr. Croke's Rome correspondence, by the way, which was never very high, has been degenerating quite rapidly of late. Any Catholic reporter with a copy of the *Gerarchia Cattolica* at his elbow and the *Ossevatore Romano* and *Italie* in his daily mail, could furnish better "Roman letters" than those Mr. Croke manages to patch together on the spot.

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